DR. VAIL SPEAKS OF REFORM

AND RELIGIOUS MOVEMENTS OUT SIDE THE CHURCH.

Their Relations to the Church-How to Deal With Them-Their Benefits-A Summary of the Principal Reforms in Detail Another Sermon on New Religious

The Rev. Dr. Vall of the Trinity Methodist Episcopal church preached on the above topic last evening, taking as his text St. Luke 9, 49:50: "John Said We Forbade Him Because He Followeth Not With Us. And Jesus Said Unto Him, Forbid Him Not, For He That Is Not Against Us Is For Us."

In every age there has appeared great reformatory and religious movements outside of the church. There are always certain strong and earnest men who prefer to be free from ecclesiastical control; they are times out of sympathy with the church and they start some great moral movement without the blessing of pope or priest. If the pope is a wise man like Innocent III., he accepts and uses the services of a Francis de Assisi and thus develops within the church a great order like the Franciscans, that became a right arm of strength to Rome. If he be a strong self-willed, over- conservative man like Leo X., he drives out of the church an earnest enthusiastic Luther, and turns him into the greatest enemy of Rome, and the greatest reformer of the centuries. It is no easy thing to make these devoted conservative churchmen work harmoniously with those outside. John, the beloved could not allow other good men to cast out devils, unless they did it as followers with the Lord, and he even forbade them. But the Divine Master gave Him and He gave the world a lesson in the text, that we are not to interfere with the man who works for the good of his fellow men, and He implies that in the end all of these great reform and religious movement outside the church will be worked into His own larger movement for the salva-

the elevation of the masses that are outside of the church. Further many of the leaders are antagonistic to the church because of its apparent lack of sympathy with their cause. There can be no question that these movements draw largely upon the means and membershipof the church. What should be the attitude of the church toward these societies? Our business men, our young people meet them and are not always sure of the position we should take. We may say at least that we ought to familiarize ourselves with these great movements and to know their spirit and aim. If they are seekcast satan out of the world, we ought not to antagonize them. Some individual leader may give his cause an appearance that does not fairly belong to it. We need not be frightened by names, or hesitate to approve a good cause because it has some foe of the church among its followers. In this spirit let us examine in brief some of these great movements.

Socialism—The most marked reforma tory movement outside the church is that of socialism. At the bottom it is a philosophy or even a religion, but in its practical workings it is a system of morals and reform. It aims, to reconstruct modern society, govern-ments, business and even religion. Socialism is the common name for men holding very different theories as to the best way to reach their ends. they all seek to make men true brothers, and they would have all men enjoy They would lighten the burdens of life, and divide the wealth, ease, pleasure among all. For centuries the progress of the race has been largely in raising certain classes to power, wealth, honor and pleasure, while the masse have had to bear and endure as best

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they could. It was thought that by giving to the people political rights and making them citizens with the ballot and the right to hold office, that this would elevate the masses. But it failed. In our own century the struggle has been for social equality. Now and henceforth the battle is to equalize the material conditions of men, so that each shall have his share of the advantages that come to men through material wealth.

The demands of socialism have come about largely from the fact that men have so abused wealth for their own selfish pleasures they have used it, not as stewards, but without any true nse of the responsibilities that ought to go with it. Further the teachings of Jesus Christ have been the fountain f socialism. Christianity teaches as fundamental the Fatherhood of God and the brotherhood of man. Christ gave most of His time to His poor, sick, weak brothers. He ministered to men's bodies before He preached to their souls. He made the great tests of the final judgnent of each man, whether he has not ministered to the sick, visited the prisoner,or did good to the poor. In word Jesus came to save man, his world in which he lives, his society, his business, his environments as well as the man himself. This is the creed of the church. Slowly but surely many outside of the church came to feel that the church had lost sight of its great mission, and it ignored any real brotherhood except of the well-to-do, re-spectable religious folks. It had its eye so much on the other world that it eglected its duties to this world. Organized Forms of Socialism-As a

ere sentiment it was like an early rain or a morning dew. It began to organize rules of like trades into trades unions, and the older trades union formed fifty years ago became strong and wealthy societies of skilled arti-sans. Co-operative societies were formed of various kinds among the poor that have grown to great proportions. late report shows that they had in one year sold over two hundred millions of dollars' worth of things, of which ove twenty millions of profits were divided among the members, after selling to them everything at a regular price Clubs of various kinds were formed to To-day there are very many and give the workingmen some other place yery great movements for the good of than the saloon to meet his fellow workmen. Gradually they have added workmen. Gradually they have added reading rooms, libraries and lecture rooms. Benefit societies of various kinds to help in sickness, to bury the dead, to aid a widow and helpless children. Within a few years the socialist leaders have organized trades unions among the dockers, miners and other unskilled workmen. These unions have done much to develop the men, and in the great dockers' strike of three years ago these men by their good behavior and righteous cause had the sympathy of almost every class.

The number of societies of educated and able socialists have been formed like the famous Fabayan society, whose speakers go to all the other organizations of workingmen and teach them the principles of socialism. These principles are only five; 1, Labor is the only source of value, and the workingman's labor gives him the right to all his la bor produces. 2, Capital is the result not of saving but of spollation. It is something uncarned, which the law unfairly gives to the rich or strong instead of dividing among the laborers. 3, Gov-ernment ought to secure for labor the product of industry and prevent pau perism, crises and competition. 4, Land, railroads, telegraphs, etc., all instruments of producing wealth should be long to the state. Agriculture and manufacturing should be under the government's control. 5, These objects ought to take the precedence of all other reforms, and the socialists must agitate until the ends are secured.

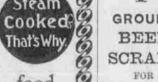
Municipal Reforms-They are giving much attention to the reform of city health of the poor. The Polytechnics and People's palaces are outgrowths of general movement where there are furnished to the poor every privilege and advantage for their chiliren and themselves, either free or at the lowest possible cost. Besides there are innumerable societies to prevent cruelty to children, aid for the sick, summer outings, homes of every kind,

Among the socialists there are thousands of Christian men and church members. But because of the attitude of the clergy towards socialism these men are at work outside the church Many of the socialists are open antagonists of the church, and so the clergy often oppose them and their plans. Besides most of the ministers believe that God has given it to the church of Christ to solve these great questions, and that sooner or later these movements will all come back to the church and be developed under the name as now under the spirit of

2. The Labor Movement-Dr. Vail then gave the history of what is now know specially as the labor movement since 1889, under the lead of men like Ben Tillett, John Burns and Tom Mann, who have been day workmen, some of whom are now in parliament. These men are seeking in every way to lessen the hours, to increase the pay and better the condition of the common un-

skilled laboring men and women. 3. The University Settlements-The most Interesting and promising work outside the church for the poor is now known as the University settlements Now and then an Oxford or Cambridge man of wealth and scholarship would take a room in the poorest part of London and visit among the people and in any possible way help them. In 1883 a group of these men went up to London and organized the settlement of Toynbee hall, named after a young man who had died in the work. The building has soms for about twenty men, and these college men, many of them without pay and for simple love to the poor and work, try to do the same work that Christ would do if He were there. Besides the wealthy young men there are other students of the ministry, who spend a year or more; others give a few weeks or days. And now most of the great universities of England and America have these college or university settlements. They become the sinere and unselfish friend of the unfor tunate classes, and they are doing great things for them. They do not teach the creed of any particular church or the principles of any political party.

But they are Christians. After presenting the work of these movements outside of the church h made plain their great part in carrying out the idea of brotherhood. There a charm in the work that is inviting many of the brightest young men of our *6000000000000* Steam Cooked



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Dr. Vail in conclusion promised give another sermon to some of A ter the life of the church of to-me

MRS. HUNGERFORD DEAD. Mother of Attorney F. L. Hungerford

Torrington, March 3.-Mrs. Charlotte Hungerford, aged nintey-five years, died yesterday morning from the effects of a paralytic shock received some few days ago.

She was the widow of John H. Hungerford, one of the pioneers in the wool en industry here in 1840. She was the mother of tweive children, six of whom are still living. Mrs. Hungerford was the oldest resident of Torrington,

MISS CHURCHWELL AS ASSISTANT Regularly Called to the South Park Church

of Hartford. Hartford, March 3 .- Miss Margretta Churchwell, a regularly authorized and licensed deaconess of the Methodist Episcopal church, has accepted a call the South Park church in this city, and will begin her work in this city principally that of making pastoral

Miss Churchwell arrived from the Brooklyn, N. Y., Deaconess home on Thursday and for the present will make her home in the family of the Rev. W. A. Richards, pastor of the church,

The Various Possessions of a Wayfarer. [From the Lowiston Evening Journal.] Probably there wasn't another person n the state so well prepared for gencies as a tramp who has just visited Sacco and Biddeford. He had no overoat, but as he wore two coats, two thick vests, two pairs of trousers, and plenty of underclothing, he didn't mis-

When he wandered into the police station he bore a big bundle consisting of a heavy comforter rolled in a piec of ollcloth. In his pockets were found several dozens of loose matches, a big time tables, a box of salve, a bottle of insect powder, two harmonicas, a lot of cards, a handful of toothpicks, o shoestring, a wire nail, a collar button a lead pencil and a carpenter's pencil a box of indelible leads, and illustrated catalogue of rubber shoes, a purse with six cents and an old copper, three broken clay pipes, a new pocketbook, a piec of silk hat lining, two pieces of castile soap, two sand dollars, three seasshells a broken clamshell, a knife, a plug or obacco, some fishing tackle, a spoo of thread, a piece of wood, a paper of cedles, a roll of birch bark, a suspender buckle, a package of cigarette pic ures, a notbook containing several sketches of Bar Harbor and vicinity, a chestnut, an acorn, a whetstone, a doza pocket comb and a big spoon

Old and Young

suffer alike from General Debility. It is a common disease and results from a variety of causes. It should not be confounded with fatigue, which is transitory. In General Debility the weakness, unless arrested, will become permanent. The lost energy must be re-newed, ambition stimulated, and the system built up. This can be accomplished by the use of

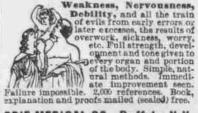
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TRAINS LEAVE NEW HAVEN AS FOLLOWS FOR NEW YORK—"4:25; "4:00, 16:00, "7:0), 8:10, 8:30, "9:35, 110:30 a. m., "12:00, 12:05, "1:30 (parior car limited), *1.65, 1.45, *2.60, 3.60, *3.60, *415, *5.30, 5.33, 6.30, *710, *810, (815)
Bridgeport accommodation), '9:10, 9:15 p. m.
SUNDAYS—*4:25, *4:30, *4:50, 8:00 a. m., †5:00, FOR WASHINGTON VIA HARLEM RIVER

"12:10 a, m. (dally), "1:10 p. m. FOR BOSTON via SPRINGFIELD—"1:21 "11:05 a. m., "1:05, "5:32 p. m. SUNDAYS—

POR BOSTON VIA NEW LONDON AND PROVIDENCE—293, "2:30, "11:35 (parior car limited) a. m., "12:05, "2:55, "4:15, "4:55 and "6:55 p.m. SUNDAYS—"2:03, "2:30 a. m., "4:55, "6:55 FOR BOSTON VIA AIR LINE AND N. Y. & N. E. R. R. -*4:57 p. m. SUNDAYS-*4:57 p. m

FOR MERIDEN, HARTFORD, SPRING.

FIELD, ETC.—*1:20 (night), 6:40, 8:00, †10:10, *11:05 a. m., 12:06, *1:05, 3:10, 5:00, *5:33, (8:15 to Hartford), 8:05, 10:05 p. m. SUNDAYS-*1:20 (night), *5:52, 8:25 (necomodation) p.m. New London Division. FOR NEW LONDON, Erg. -*2:01 night), *2:1 FOR NEW LONDON, STG.—250 night), 78:3 (night), 7:50, 11:03, *11:33 (parior car limited), a. m., *12:03, *2:55, 3:00, *4:15, *4:55, 5:15, 6:15 (Guilford accommodation), *4:55, *11:15 p. m. (Guilford accommodation.) SUNDAYS—*2:03 (night), *2:33 (night), *4:55, *6:55 p. m.

Air Line Division. FOR MIDDLETOWN, WILLIMANTIC, Erg. -8:03 a. m., 1:30, *4:57, 6:05 p. m. SUNDAYS-*4:57 p. m. Connecting at Middletown with Valley Division and at Williamntic with N. Y. & N. E. and N. L. N. R. R.; at Turnerville with

Colchester branch Northampton Division. FOR SHELBURNE FALLS, TURNER'S FALLS, WILLIAMSBURG, HOLYOKE AND NEW HARTFORD, and intermediate stations -7:45, 11:04 a, m, and 4:00 p, m. FORNORTHAMPTON and points this side—

FOR DERBY JUNCTION—4:23 D. In. FOR DERBY JUNCTION, BIRMINGHAM, ANSO-NIA, ETC.—7:00, 9:40 a. m., 12:00, 2:37, 4:23, 5:11 7:25, 11:15 p. m. SUNDAYS—8:10 a. m., 8:30 p. m. FOR WATERBURY—7:00, 9:47 a. m., 14:11,

27, 5:30, 7:35 p. m. SUNDAYS-8:10 a. m. FOR WINSTED-7:00 9:50 a. m., 2:57, 5:31 p.m. SUNDAYS—S:10 a, m, FOR SHELTON, BOTSFORD, NEWTOWN, DANBURY, PITTSFIELD, STATE LINE—9:49

FOR ALBANY, BUFFALO, DETROIT, CIN-CINNATI, ST. LOUIS, CHICAGO AND THE WEST-via State Line-9:40 a. m., 4:28 p. m. FOR LITCHFIELD and points on S., L. & N. R.R.-6:00a, m. (via Bridgeport and Hawley-ville,) 4:35 p. m. (via Hawleyville.)

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